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TRAINING CENTER for Community Programs

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Center for Urban and Regional Affairs

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CONTRASTING CHIPPEWA, SIOUX,
AND ANGLO VALUES:
A NATIVE AMERICAN
CURRICULUM UNIT FOR THE
SIXTH GRADE
NATAM XVII

University of Minnesota

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by
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Training Center for Community Programs
in coordination with
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Training of Teacher Trainers Program,
College of Education

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Minnesota Federation of Teachers

University of Minnesota
Minneapolis, Minnesota

July, 1970

THE NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

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USOE

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This is a section of the Final Report of the National Study of American Indian Education, which has been funded by the United States Office of Education.

The work reported here is part of a large University of Minnesota project, which has been financed from several sources.

A Note on the NATAM Curriculum Series

This curriculum unit was prepared by a Minnesota school teacher. The teacher has recently completed a University course (H.Ed. 111) on Indian education offered through the College of Education and the General Extension Division during the Spring Quarter, 1970. The course, greatly strengthened by the active participation of the Indian Upward Bound Program at the University of Minnesota, grows out of an attempt to deal with certain problems noted in the University of Minnesota aspects of the National Study of American Indian Education.

We believe this unit to be of possible value to Minnesota school teachers. We offer it as an example of what one teacher can do, after minimal preparation, toward developing curriculum materials on a "solo" basis for personal classroom use.

Efforts of this kind are obviously not professional in the strictest sense. Yet they do offer Minnesota teachers with some immediately useable materials, written by their colleagues as the latter develop expertise within a new area of personal interest and growing competence. In this sense, the NATAM Curriculum Series offers the chance to provide a needed service and to test a staff development model.

We solicit your comments on any aspect of this series.

The Coordinators

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Introduction

In this unit of study I contrast the life styles of the poor Chippewa and Sioux residents of reservations in Minnesota to that of the middle class urban white. My main objective is to sensitize the class to certain values I outline on the following pages under "objectives." Theoretically, any culturally different group can be substituted into a unit of this type. Because the Minnesota social studies curriculum specifies that Minnesota history will be taught in the sixth grade, this unit is best suited for that grade. In the course of the unit factual information about Minnesota Indians is imparted to the child, but this is an incidental part of the study. Hopefully this will only serve as an "eye-opener" for the class. The long range goals encompass every day of every student's life and every interpersonal relationship he encounters.

Objectives

Due to the nature of this unit it is impossible to state behavioral objectives in terms of desired student skills. Rather, the unit involves internal changes in attitudes and perception of situations. These esthetic qualities can only be measured by day to day observation of student behavior. Values which the student hopefully will incorporate into his value system spectrum are stated below.

1. He is increasingly curious about himself and about others.
2. He appreciates and cherishes human diversities. He states that differences in people are interesting, natural, and worthy of study and understanding. He expresses a feeling of kinship with other persons and sees relationships between his actions and feelings and theirs. He does not reject others because their ways of life are unlike his own.
3. He sees people as individuals rather than as identical parts of the groups to which they belong and the cultures in which they live. He avoids judgments based upon initial impressions and superficial characteristics, such as facial features, skin color, and dress.
4. He believes that people with different backgrounds, interests, experiences, abilities and persuasions can contribute to the way of life of a culture or society. He appreciates people's diverse contributions in educational, religious, humanitarian, technological, scientific, and artistic realms. He hopes that he will enrich the lives of others by his thoughts and actions.
5. He tries to see things as others see them; and he identifies with them. He expresses a genuine concern for others and develops more and more of a social conscience. He has an ever-increasing commitment to the basic rights of man. He wants freedom and privileges for himself and others, but he recognizes that there must be accompanying responsibilities and duties. He believes that every person should have a chance to pursue happiness, as he defines it, in his own way, so long as he does not interfere with the happiness of others.

It is of course necessary to state behavioral objectives for the student to fulfill in the course of the unit to insure that he is becoming knowledgeable in the subject area. These requirements are as follows:

1. Each student will read one fiction book and one non-fiction book from the prepared bibliography. He will write a short, critical evaluation of each book.
2. Each student will use two listening media (lecture and other audiotapes, phonorecords) to increase his knowledge of the Chippewa and Sioux Indians. He will write a critique of each.
3. Each student will use three primarily visual media (16mm films, 8mm films, 35mm filmstrips, 35mm slides, transparencies) to broaden his knowledge of Minnesota Indians. He will write a critique of each.
4. Each student will be able to successfully complete the following one hour examination, to be taken following completion of the unit.

ANSWER TWO OF THE FIRST FOUR QUESTIONS

1. In your opinion, does prejudice against the Chippewa and Sioux Indian exist in Minnesota? Give supportive evidence for your answer.
2. Explain how you think prejudice against culturally different people can be eliminated.
3. What is a value? How does it originate?
4. List two sets of values which you feel oppose each other of Minnesota Indians on reservations and urban, middle-class Anglo-Americans. Explain why they oppose each other.

ANSWER TWO OF THE FOLLOWING THREE QUESTIONS

5. What is a stereotype? Explain why they exist, using an example.
6. List four or more artifacts or methods of doing things Anglo-American society has taken from Sioux-Chippewa origins.
7. Is the idea of America as a cultural melting pot a good one? Why?

EVERYONE WILL ANSWER THE FINAL QUESTION

8. Have any of your attitudes changed in the course of this unit? Explain.

This unit is designed for a sixth grade class which has had extended opportunities to use analytical thinking and has worked as individuals for all major projects. It would be feasible to use this unit with a more traditionally structured classroom if the individual students were at the necessary responsibility level to function efficiently without benefit of assistance from others in the class. An additional prerequisite for teaching of the unit is a short discussion of values and value systems by the class as a whole to insure that everyone understands the meaning of the terms. It is also necessary that the class has had experience in critically evaluating books and other media. Each student must be aware of the evaluatory criteria to be used (see "Guidelines for Evaluating Books about American Indians"). If the class does not have this ability to evaluate, the unit will lose much of its effectiveness. However, it would not be worthwhile to give the class a cursory explanation of evaluatory techniques used with media, because extended practice is foremost in developing a sophisticated technique. The unit takes the form of fifteen one hour sessions over a period of three weeks, plus additional time for correlatory activities in other subject areas.

Guidelines for Evaluating Books About American Indians

The following were developed by the participants in the Library Services Institute for Minnesota Indians, conducted by the Minnesota State Department of Education and the University of Minnesota College of Education, Summer, 1969.

1. Would the book help an Indian identify with and be proud of his heritage?
2. Does the book express Indian values? Might the book help an Indian reader to reconcile his own values with conflicting ones?
3. How might the book affect the non-Indian reader's image of Indian people? Does it foster a positive or a negative image of the American Indian?
4. Is the book sympathetic to the distinctive characteristics of Indian culture? In terms of whose values and attitudes is Indian culture being evaluated? His own or those of another culture?
5. Do the illustrations authentically depict Indian ways of life?
6. Is the image of the Indian presented one of a real human being, with strengths and weaknesses, who acts in response to his own nature and his own times?
7. If fictional, are the characters realistically developed? Are situations true or possibly true to Indian ways of life?
8. Are the images of the Indian stereotyped? Of stereotyping, Alvin M. Josephy, Jr., says in his book, The Indian Heritage of America, (Knopf, 1968, p. 8):

More common among most whites are the false understandings and images which they retain about Indians. For many, the moving pictures, television, and comic strips have firmly established a stereotype as the true portrait of all Indians: the dour, stoic, warbonneted Plains Indian. He is a warrior, he has no humor unless

it is that of an incongruous and farcical type, and his language is full of 'hows', 'ughs', and words that end in 'um.' Only rarely in the popular media of communications is it hinted that Indians too were and are all kinds of real, living persons like any others and that they included peace-loving wise men, mothers who cried for the safety of their children, young men who sang songs of love and courted maidens, dullards, statesmen, cowards, and patriots. Today there are college-trained Indians, researchers, business and professional men and women, jurists, ranchers, teachers, and political office holders. Yet so enduring is the stereotype that many a non-Indian, especially if he lives in an area where Indians are not commonly seen, expects any American Indian he meets to wear a feathered headdress. When he sees the Indian in a conventional business suit instead, he is disappointed!

9. Does the book present both sides of the event, issue, problem, etc. Does the book contain any factual errors or misleading information? Does it perpetuate myths about the American Indian?
10. Are loaded words (i.e. chief, savage, buck, squaw, redskin, etc.) used in such a way as to be needlessly offensive, insensitive, inappropriate?
11. Does the book put the contributions the American Indians have made to Western civilization in rightful and accurate perspective?
12. What additional information might be needed to make the book more relevant, useful, or to present both sides? Is comparable information presented more effectively in another book?
13. Is the author qualified to write a book dealing with American Indians?
14. Has the book been reviewed or evaluated by a person who is knowledgeable about American Indians as well as about the subject of the book?
15. Where and how might this book be used in a school curriculum to increase awareness and understanding of the American Indian?

Correlated Activities

The student has the option of making any one of the following as an art project, after doing sufficient research to insure that the proposed object is historically valid in form and character.

Indian Homes	Indian Basketry
Indian Modes of Travel	Indian Masks
Indian Pottery	Indian Mural
Indian Amusements	Wampum Headdress
Indian Musical Instruments	

In language arts class each student is given an Indian pen pal to correspond with. Names are provided by contacting:

Letters Abroad
18 E. 60th Street
New York, New York 10022
(Ages fifteen and up. Send a stamped, self-addressed envelope.)

International Friendship League, Inc.
40 Mount Vernon Street
Boston, Massachusetts 02108

World Pen-Pals
World Affairs Center
University of Minnesota
Minneapolis, Minnesota 55455
(Ages twelve to twenty. 35¢ fee)

A correlated music unit is prepared, emphasizing Indian music. This incorporates the instruments made by students in the corresponding art activity.

Lesson Plans

DAY ONE: The instructor relates the following anecdote.

An eight year old girl who had spent her life with governesses and private tutors, was once asked to write a composition about a poor family. She wrote the following paragraph:

The Poor Family

Once upon a time there was a poor family. The father was poor. The mother was poor. The children were poor. The butler was poor. The chauffer was poor. The gardener was poor. The cook was poor. Even all four maids were poor. In fact, every person in this poor family was poor.

The end.¹

A class discussion follows stressing the meaning of culture and Culture. The necessity of studying other cultures is emphasized. When the instructor is satisfied the class has thoroughly discussed these points, he asks, "What results when an individual is not knowledgeable about culturally different groups?" The class thus discovers the underlying beginnings of prejudice and stereotypes. The instructor provides as many aids as needed to insure that every class member grasps the concepts. At this point the instructor relates that the class is going to study the rural, reservation-living, Indians of Minnesota as examples of culturally different groups. He outlines the behavioral objectives to be completed and the type of evaluatory devices to be used. Because it is necessary to be knowledgeable about culturally different groups before any opinions can be formed, the instructor next introduces a film entitled "Woodland Indians of North America." Following the film the class discusses the differences noted in the film between the Indian culture and the Anglo-American middle-class culture.

¹Wagner, Guy. "Toward Democratic Teacher Leadership," Midland Schools, 71:11, September, 1956.

DAY TWO: The instructor focuses the opening discussion on the differences noted in the film. Then he asks the class "What causes these differences we have noticed?" The instructor urges the class to develop the concept of values. It may be necessary to use examples such as the lack of timepieces and measurement of time only according to seasons and the sun, to help the class discover the desired term. The instructor explains that an in depth study of many Chippewa-Sioux, Anglo-American values is to be undertaken in the course of the next three weeks. Each student is to compile a list for the next class section of traditional Anglo-American values. These will be used as a basis for comparison by the class.

DAY THREE: Each member of the class has a list of Anglo-American values. He uses one piece of paper for each value discussed, dividing it in half vertically to accommodate notes taken during class sections. Each paper is labelled Anglo-American and Sioux and Chippewa on either side of the dividing line. The instructor shows the filmstrip "Indians" (#220-4 Society for Visual Education, 33 frames, color). The filmstrip shows how the environment controlled the Indian's way of living before settlers came. Students are then asked if they have listed any Anglo-American values which oppose the Indian's use of the environment. One of the students should introduce the Indian value of sharing and success through being a good person versus the Anglo-American value of owning property and being enterprising. The class speculates how the sharing value originated (taking into account European origins, etc.). After the two values have been thoroughly discussed, the instructor moves the discussion into a correlated value, the Anglo-American idea of shaping

your own destiny versus the Indian value of being an anonymous member of society. He uses the transparencies "Indians Change the Land I and II" (T-422-9, T-422-10, multicolor, with overlays, Crowell, Collier & Macmillan) to show how they worked as a tribal unit, focusing on the Sioux and Chippewa tribes. The instructor must be certain at all times to point out that it is necessary for the class to determine whether the Anglo Values are really different from the Indian ones. Many times in the literature values have been emphasized as opposing one another, where no opposition exists on the basis of Indian versus Anglo-American. This is precisely why this unit deals with urban, middle-class, Anglo-Americans as opposed to rural, reservation living Indians.

DAY FOUR: The instructor conducts a short review of the values previously contrasted. He then relates that there are other values closely related to those already discussed. The students mention the concept of competition and the instructor presents the Indian value of non-competitiveness. He explains that authorities disagree as to whether Indians are truly non-competitive. The class is encouraged to do further research on this point. The filmstrip "Games" (American Indian Life Series #C161) is shown for enlightenment on the subject. A class discussion follows in an attempt to resolve the question. Indian cooperation (win once; let others win) may be resolved as a compromise between the two opposing values.

DAY FIVE: Following the discussion of day four, the instructor informs the class that it may be possible to qualify the statement adopted by the class concerning competitiveness. The class is able to cite

particular instances from exposure to the media where Indians display competitive behavior and where they do not. It is then simply one step beyond to compare these to middle-class, Anglo-American behavior. Role playing is used as a culminating activity for the day. One student plays the role of a poor Indian student from a reservation, while three or four others take the roles of middle-class, urban, Anglo-American children. Interaction takes place on current fashions in clothing for the girls (focusing on competition) and each father's occupation for the boys with the same emphasis intended.

DAY SIX: A short review is conducted of the previous week's discussion topics. Focus is placed on the values of time as important or unimportant and a time orientation of today versus the Anglo-American's future time orientation. The following filmstrips are shown:

"A Day in the Life of an Indian Girl" (Educational Reading Services, 32 frames)

"A Day in the Life of an Indian Boy" (Educational Reading Services, 32 frames)

The student is encouraged to determine, if possible, whether a different type of time orientation actually exists between the Anglo-American and the specific Indians he is studying. The class is expected to support their reasons for their hypotheses. If the instructor feels that the class is not weighing the facts thoroughly enough he can ask thought provoking questions such as:

1. If the Indian sees time as a relative thing, why is he waiting as anxiously as the whitemen on the opening day of ricing in northern Minnesota?
2. When an Indian acquires a job in Anglo society he truly enjoys, do you think he will arrive late every day?

The instructor must never feel that the student is giving the easiest answer. Pressure is used on each child to formulate a documented response to each concept posed in class.

Note: During the first week of the unit students are given substantial blocks of time for research purposes. It is during this time that the class needs the most help in developing ideas because the students have no storehouse of accumulated knowledge to rely on.

DAY SEVEN: A guest lecturer from the Indian community speaks on assimilation of the Indian into white society.

DAY EIGHT: Focus is placed on terms used in the readings on family. Those to be discussed are: matrilineal, partilineal, consanguinal, conjugal, extended family, nuclear family. The terms are applied to different nations of the world. It is important to bring in Western European nations to destroy any inherent derogatory feelings the student may have. The pride in clanship exhibited by the nation of Scotland is used as an example. Probing is done with the class into reasons for the existence of extended or nuclear families among any people. After it has been established that the student does not see one particular family type as better than another, the discussion can be shifted to Indians of Minnesota. If the class has done sufficient research, it may supply information as to the family structure of the Indians. Otherwise, the instructor lectures on the extended, matrilineal, consanguinal family of the Minnesota Indian.

DAY NINE: The sessions commences with the class listening to the audio-tape "From Chippewa farmers to cooperatives" (YMH-645-7). The class is able to distinguish the Indian trait of respect through sharing.

Through research, members of the class are able to give underlying facets of this concept. These include direct appropriation of food following hunting and gathering activities, the idea that witches will take extra portions away from one or will make one sick, one does not desire to be regarded as selfish or stingy. The class is encouraged to find advertisements in current periodicals to form a "thrifty collage." From the collage, the class determines the motives behind the saving theme of the pictures they collected, and consequently the basis for this opposing Anglo-American-Indian value.

DAY TEN: Emphasis is placed on the Indian value of collecting few material possessions versus the Anglo middle-class desirability of status symbols. First the class sets about defining status symbols. After it has been ascertained that every student fully understands what a status symbol is, the instructor suggests that the class take a survey to determine whether material possessions are actually important to middle-class white society. Since it is generally agreed that teachers are for the most part middle-class, the students interview the faculty of the school they attend. The class devises its own questionnaire, but the instructor must evaluate it and make necessary suggestions to insure that it is valid. The class is then dismissed for a short time to administer the survey. When the students return, the results are tabulated. The outcome is that middle-class white society does indeed value status symbols, and consequently collects them. The students are given a block of time at the end of the session to find evidence that Minnesota Indians who live on reservations are not materialistically oriented. An example they cite is the Sioux celebration during which most of their possessions are given away as

"love gifts". This takes the form of a written assignment to be handed in at the beginning of day eleven's session.

DAY ELEVEN: The third and final week is used examining personality traits of middle-class, urban, whites versus those of rural, poor Indians of Minnesota. This day the focus is placed on the Indian's respect for elders as opposed to the middle-class whiteman's preoccupation with youth. The instructor reads prepared passages from How the Indians Really Lived by Baldwin. The class discusses the relevant points brought out in the book. (Experience brings knowledge; the older one is, the more knowledgeable he is; respect for elders; signs of age are outwardly shown; no attempt is made to hide them). Students are asked to be aware of every emphasis on youth that they come in contact with within the next twenty-four hours. Magazines and television provide a wealth of them.

DAY TWELVE: A list is formulated on the blackboard from what the students have observed. It may range from cosmetic advertisements to a commercial on Sun City, Arizona. It is important that no judgment is attached to one value or the other. The emphasis lies merely in that they are different, and there is nothing wrong with cultural differences. The instructor now uses role playing to demonstrate the opposing ways of reacting to an anxiety-producing situation. One member of the class takes the role of a shopper emerging from a department store. Another student takes the part of the store detective suspecting the shopper of shoplifting. The class analyzes the shopper's behavior after the scene is completed. Now another student plays the role of the store detective

while the instructor plays an Indian in the accused shoplifter role. The class then notes differences in behavior between the white and Indian way of reacting. Students are asked to relate any supportive or non-supportive evidence for this trait that they have come upon in research or through personal experiences.

DAY THIRTEEN: Two terms are dealt with on this day - shame and guilt. First the class discusses the meaning of the two terms. The instructor then lectures on the part shame plays when an Indian does something unacceptable in his society, and the corresponding part guilt plays in Anglo society. The class then examines the long-reaching effects of guilt and shame. It is ascertained that guilt feelings in the Anglo-American can lead to physical and mental illness. The shame displayed by the Indian is quickly forgotten, and no guilt feeling follows. As a culmination of the unit the instructor relates that it is now time to see what this different life style of the Indian has produced that is beneficial to American society. The class separates into four groups. Each group views a different filmstrip, or set of transparencies depicting Indian contributions to society. Those viewed include:

1. "Indian Influence in the United States" (two films, in color, eleven minutes each, Coronet)
2. "Indians Who Showed the Way" (filmstrip, in color, Troll Associates)
3. "Learning About Indian Crafts" (captioned filmstrip, in color, Imperial Film Company, 1970)
4. "Indians of America" (set of transparencies, includes a) Indian picture writing; b) Indian homes; c) Indian clothing; d) Indian weapons; e) Indian pottery; f) Indian food. Troll Associates)

DAY FOURTEEN: One member from each of the four groups assemble to form four new groups. These groups discuss the Indian contributions noted in the media viewed during the previous session. They discuss how these contributions have affected their own lives. As a recapitulation of the three weeks, they discuss how they benefited from the unit, what they liked about it, and what they would change.

DAY FIFTEEN: Final Examination

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Cathy Murphy 9/24/74

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